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Burmah.

JOURNAL OF MR. SIMONS.

(Continued from p. 88.)

Further notices of the war—Reduction of Ava by the king of Mokesobo.

April 2, 1837. Lord's-day. This has been to many here a day of great anxiety. Public worship omitted. Some of us engaged in packing our things up, and others in sending our trunks to the boats. The king of Ava's forces, having made a good retreat, evacuated Sagaing, and crossed the river, to defend the royal city. The city walls are crowded with soldiers, and heavy logs are being slung on the outside. These are to be cut loose, to fall upon the enemy, when attempting to scale the walls. Towards evening an advance party of the king of Mokesobo's troops, under Bandula's son, arrived at Sagaing. At night, they set fire to an old house on the river side, to frighten, it is supposed, the troops on the Ava side. This was accompanied with an awful yelling, which they continued some time, frequently calling out the names of the queen and her brother.

3. The part of the king of Mokesobo's army under Titinbyú, one of his sons, arrived at Sagaing this morning.

4. The advance troops of the part of the army coming to the west gate, have arrived within a mile, and the villagers are coming toward the city, in great fright. Some have been plundered, and others have run off with the little property they could carry with them. One thousand of the king of Ava's troops occupy the elephant trap, near our house, and they are making a ditch and breast-work from the residency, to

the entrance of the trap, forming a semi-circle.

6. The Mekara prince, and the ponghees have returned from Mokesobo, and made their report to the king. It confirms what Col. Burney had previously informed him; and the king of Mokesobo requires thirteen of the principal officers of the government to meet his son at Sagaing, and then he promises to cease all hostilities, and come himself to Ava. The Colonel fears treachery, and has mentioned the same to the king. He and the officers seem to have confidence in the promise of the king of Mokesobo, and are willing to go over the river, but with the Colonel to precede them. The Colonel went, and suitable officers were appointed by the young prince Titinbyú, to meet them. The young prince and his men behaved very well.

7. Thah Oung, one of the young men who accompanied brother Kincaid up the river, returned this morning. Immediately after br. K. had been taken and stripped by the robbers, this young man was called off by one of the chiefs. He acted in the capacity of a servant, and was obliged to follow his master wherever he went, and witness all the dreadful deeds of plunder and murder, which were committed in the surrounding towns and villages.

The tayoke-bo,* who is the commander of several hundred soldiers in Ava, is said to have offered his services to the king of Mokesobo, to set fire to the city. The salen-men† has been put in irons. The villages near us have all been robbed. To-night

* This man a short time ago ordered a general massacre of men, women, and children, at Pagan.

† The queen's brother, and premier.

1500 men, belonging to the tayokebo's army, have been turned out of the city, and are encamped on the plain in the rear of our house. The Colonel hearing that the men had no officer with them, sent to the lôt-dau to request that a responsible officer should be sent to take charge of them for the night. This being done, we all felt less anxiety, and retired to rest.

8. The king of Mokesobo arrived at Sagaing. He has not brought his family with him.

9. Lord's-day. Public worship as usual. As it was my turn to preach, spoke from 1 Sam. 30: 6. "David encouraged himself in the Lord his God."

Last night a respectable ponghee, who lives in one of the monasteries on the plain, was robbed and cut with a knife very severely. He was brought to the doctor's this morning. The officers who went over to Sagaing are put in irons, and sent back to the common jail in Ava. Others are to be seized and served in the same manner.

Titingyi, the second son of the king of Mokesobo, has entered Ava by the eastern gate, with 2000 men, taken charge of the lôt-dau and palace, and separated the queen and her daughter from the king, and placed them in the inferior apartments of the palace. Twenty-five officers are put in prison, the salen-men's wife and daughters, and others, seized and tortured in prison, to make them confess where all their money and jewels were concealed; the men-dong-men* imprisoned, and his property confiscated, and the tayokebo, in trying to make his escape, was spared and killed.

The kyédau, a man whose name has often been mentioned in our journals, as one of our friends, called on us to seek shelter. He is a kind of steward to the men-dong-men. He remained a short time, and returned home, undetermined what he should do.

10. Col. Burney, accompanied by Mr. Kincaid, visited the king of Mokesobo at Sagaing. He declared himself to be king, insisted on his right to do as he pleased with the officers in prison, and mentioned his design of destroying Ava, and making Mokesobo his capital, and that he should encourage the intercourse with foreigners, and allow money to be exported from the country. He ordered a guard to be attached to the residency, and six or

seven men from it to be stationed every night at our house, to protect us.

This day we removed our families, and most valuable baggage from the Colonel's house to our own. We have occupied the lower part of the Col.'s house since the 23d of March, and have been kindly invited to take dinner and tea with his family during the time. We feel much indebted to Col. Burney and his lady, for their kindness to us. Col. B. has exerted himself in a noble and praiseworthy manner, to prevent bloodshed as much as possible, during the civil war, and has succeeded beyond his expectation.

11. Having heard early this morning that the females belonging to the officers in prison were being severely tortured, by inserting needles under their finger nails, and by other cruel means, Col. B. and Mr. K. visited the lôt-dau, to intercede for them. Titingyi and his officers promised to behave better towards them. In the mean while, they were told it was the only way by which they could be made to confess where their money and jewels were concealed. They visited also the prisoners, and found them destitute of any kind of food. They obtained permission to feed them. All prisoners are either supported by their friends, or obtain their subsistence by begging. Owing to the families of these state prisoners being also in prison, they have no one who dares give them any thing. Were any of the Burmans to come forward to their assistance, they would be immediately suspected of being of their party, and would probably be seized, especially if they were known to have property.

In the afternoon, brethren Kincaid and Webb, and myself went over to Sagaing to see the king; but, owing to the gate-keeper's insisting that we should pull off our shoes, where it was not customary to pull them off, and walk some distance on the hot sand, we returned home without seeing his majesty. The streets were crowded with people.

At sundown, five men were brought to the place of execution, and beheaded. They were brought from Mokesobo, and said to be robbers. I arrived at the spot when the executioners were fastening the heads to the ground in a row, with short stakes drove through the mouth, leaving the face upright. The bodies were afterwards dragged to the same place, and piled one on another: they are to remain there ex-

* A half brother to the king, and son-in-law of the salen-men.

posed, for three days, and then to be interred. I was astonished to see so little feeling exhibited by the crowd, at such a melancholy sight. The man with the spotted face, with a cigar in his mouth, seemed to be as indifferent in handling the mangled bodies, as any other persons would be in ordinary work.

13. Lient. Beavor arrived to-day, with sepoy, to relieve the Resident's escort. He met with scarcely any difficulty in coming up the river. He met the king's army on their way to Rangoon. An officer attempted to stop him, but he came on without minding him.

14. Mr. E., the Resident's clerk, visited the king on business; found him in quite a melancholy mood. He said, he was tired of being king—he wished he was dead—he was formerly happy in his garden—he wished he had been left to remain there in quietness.

16. Lord's-day. Brother Kincaid preached. Some of the state prisoners have been released.

17. Col. B. and Mr. K. have visited the king, but nothing special was said. Both of them were allowed to walk through the gate to the steps at the entrance of the *Ut-dau*, without pulling off their shoes.

21. The deacon's wife came in great haste this morning, to inform us that her son, Mounng Too, and her nephew, Mounng Na Gau, had just returned home. She said her husband sent her off immediately to inform us of their arrival; and as she had no talk with them, she could not say where they had been, nor how they found their way home. These two young men are members of the church, and were with hr. Kincaid when he was attacked by the robbers. There is another still absent, but he is an elderly man, and well acquainted with the country. He will, no doubt, make his appearance soon.

Visited the ponghee who was stabbed by the robbers on the night of the 8th inst. On asking why they behaved so to him—a priest—he replied, "They supposed I had money, or knew where some was hid; and because I had nothing for them, they cut me with their knives, as you see me."

Near by where the priest was staying, I saw a crowd of Burmans around three Hindu fakirs. One of them was swinging, with his head downwards, from a rope fastened to a high tree. He swings every morning, and says he has done so for some years, and is to

continue a few years longer, before he will have attained that degree of purity to which he is aspiring. I spent some time in talking with them, through an interpreter, of the folly of such practices, and then told them some plain truths respecting the true God, and his son Jesus Christ, and what he required Burmans, Mussulmans, (a Mussulman fakir was in company,) Hindús, and all other people to do, in order to their becoming truly good. I have seen as many as a dozen of these fakirs in Ava at a time. Among them is one, whose left arm is always up, and the finger nails are about five inches long. These men travel all over the countries of Burmah and China, without the least interruption. A short time ago, several of them left Ava, in company with some Kakhyens, for the purpose of going to bathe in some sacred stream which rises in the country to the north, inhabited by wild tribes. On their way they fell in with some wild Kakhyens, who are said to have killed three or four of them, and the rest fled.

It is reported, that an officer recently appointed at Anarapura, was crucified a few days ago. A celebrated robber Kyayyi, (great tiger,) was condemned by the king of Mokesobo, for killing, in a moment of passion, some soldiers belonging to the army, below Ava, but one of the king's sons obtained a pardon for him. This is supposed to have been asked, and granted, on account of the important assistance which this robber chief rendered to the king during the late civil war.

22. Col. Burney and Lieut. Beavor have visited the king. A man who formerly belonged to the *salen-men*, and who has been some time taking shelter at the Col.'s house, being anxious to approach the king with a present, accompanied them over to Sagaing. By the king's order, he was seized and put in the stocks. Some think he will be decapitated.

23. Lord's-day. Last night we experienced a heavy storm of wind and rain, which drove our boats from their anchorage to the shore, where we had much trouble in the very midst of the storm, in trying to keep them from going to pieces. One contained all our tracts, and the other a part of our baggage. After the storm had abated, we were employed, until two o'clock this morning, in fastening the boats to the bank, securing some boxes which were likely to get wet, and stopping up the leaks. The boat which had the

tracts was a new one, and did not get much injured, but the other would have sunk before day-light, if we had not bailed some of the water out, and stopped the principal leaks. As it was, we were obliged to keep two men constantly throwing out the water. This morning, as early as men could be found, we had the leaky boat unloaded. Divine worship omitted.

Foreigners traversing the interior objected to—Yandabo treaty not recognized by the new king.

24. Col. Burney went to the Kt-dau; but there being no one there disposed to attend to business, he returned home. He informed us that woon-douk Moug Kau ya,* and an officer formerly under the queen's brother, were strangled in prison. It is said, their feet were in the stocks, and they were made to recline on their backs, when a rope was fastened round their necks and drawn tight by a windlass, until they were dead. Towards evening, Col. B. received a letter from Dr. Richardson, who has been exploring the country north of Maulmein, inhabited by the Red Karians, and some tribes of Shyans. His route has been long and very difficult. To save both time and trouble, he wishes to return by Ava, to Maulmein. The Col. went over to see the king, and have some Burmans sent on to protect him from robbers through the wilderness. The king was in an ill humor, and refused to allow Dr. Richardson to come on to Ava. The Col. said he was within six days' march of Ava, and surely the king would not send him back, as the rains would soon commence, and he and his people, who are merchants, would be exposed to sickness. The king replied to this, "If he were at Amarapura, he should go back; he had no business to come such a route as that, from Maulmein." The Col. said it was to improve the trade between the two countries, and the treaty gave merchants a right to go any where to trade. The king instantly caught at the word *treaty*, and said he had nothing to do with it; the Col. must go to the people who made it. After a great deal of talk of this kind, the king told the Col., that as he was his friend, if he asked his permission for Dr. Richardson to come on, as a personal favor, he

would allow him, but not on account of any treaty.

26. Mr. E., the Resident's writer and interpreter, was sent for by the king. He appeared pleased, and talked of making presents to Mrs. B. and her three little sons. He intimated to Mr. E. that he wished Col. B. to acknowledge that Dr. R. had done wrong, ask his pardon, and promise he should do so no more. He would then give the royal order for Dr. R. to come on to Ava. A writer was requested to put this on a Burman black book, in the form of a petition, for Mr. E. to carry to the Col. for his signature. A letter was now presented to his majesty from the Col., stating, in as mild and respectful a way as possible, his regret at having heard that his majesty had broken the solemn promise he made to him, to save the lives of all the officers of the late government, by causing two of them to be strangled in prison; and he wished to know the cause, that he might state it in his report to his government. The king, after reading the letter, threw it from him in a rage, and said, "My kingly prerogative! Have not kings the right and power to kill as many of their subjects as they please? Yes, and I will; and there are two or three more whom I intend to punish with death. In a month, when I ascend the throne, the black atwen-woon shall be executed, for he deserves it. After fifteen or twenty minutes, he became calm, and requested Mr. E. to go to the Col. with the writing, and if he consents to it, Dr. R. shall be sent for immediately.

28. Early this morning, Mr. E. was sent over to the king to return the writing, and to express, verbally, that the Col. could not sign such a petition, for Dr. R. had been sent with merchants, by Mr. Blundell, at the request of the Governor General, for the purpose of improving the trade between the two countries, according to the treaty made by both; and he could not, therefore, say, that Dr. R. had done wrong, by coming the route he had. But, if the king thinks he has done wrong, and will give him his wishes in writing, to forward to the Gov. General, that hereafter no person should come into the country, except by Rangoon, without first obtaining his majesty's permission, he will do so. The king was much displeased with his reply, and said, "The Col. has already assented that Dr. R. has done wrong, and why should he now want to make diffi-

* See Mr. Kincaid's journal, when appearing at the Kt-dau, p. 291, vol. 17.

eulties with trilles. If he wants the treaty to be in force, let him go to those who made it; let him not think that I am like those fools of the former government. I give my word, and it shall be as I say."

The people are reporting in the city, that there are difficulties between the king and the Col., and that the former has threatened to confine the latter.

30. Lord's-day. Br. Webb preached from John 1: 1-6. Col. B. went to the lôt-dau and conversed with the officers concerning treaties, and referred them to one made by the Burman government with China, which remains still in force. They promised to go early in the morning to Sagaing, to see the king, and obtain the royal permission for Mr. Richardson to come to Ava, as a favor to Col. Burney. Heard that the ex-king is to be removed from his palace, to a place in the south part of the city, near the splendid pagoda which he has recently built. During the day, the ex-queen and the other queens had to walk to the yûngdan barefoot, to take the oath of allegiance to the new king.

May 1. This evening the ex-king was removed. He was carried in a palanquin, the ex-queen walked on one side of it, and her daughter on the other. Tiketingyi, the present king's son, with some officers and attendants in the front, and the three other principal queens with their followers in the rear, made up the procession. It is said crowds of spectators were present.

5. To-day the king visited the elephant trap. He came in a long, narrow, gilded, royal boat, seated on the prow, having a man behind, holding a gilded umbrella over him. Several other boats of the same kind came with his sons, and officers of government. The elephant which was brought in to be caught, happening to have some spots about him, the king considered it a good omen on his coming into power. He was much gratified, and made presents to the governor of the wild elephants and his men, and ordered them to take particular care of the animal, and surround it with the emblems of royalty. A white canopy was hung over it, a bamboo fence made round its shed, and pots of flowers hung on the fence.

As is usual on such occasions, many people crowded to our house, and received the scriptures and tracts, and some staid in our yard and verandah, and heard the truths of the gospel explained.

Palace of the ex-king—Capital Punishments.

A few days ago the king told the Colonel that he might go and see the royal palace, lately the residence of the ex-king and family, and take the American teachers with him. This morning we all went. Before entering the palace yard, we had an interview with Tiketingyi, one of the king's sons, who is now premier. He was living in a neat bamboo house, near the palace gate, surrounded by the officers of government. We left this place, accompanied by the atwenwoon, Thiaken Mung Shway-thab, who had been requested by the king to show us every thing we wished to see. On arriving at the steps, we pulled off our shoes and left them with our umbrellas until we returned. The apartments of the king, his head queen, and three other queens, the young princess, the thirty concubines, the king's three sisters and their numerous households, with the open passages leading to them, gave the palace the appearance to us of a little city. As the most of the occupants had been removed, there was very little to be seen besides the empty rooms. In one of the king's apartments were some large mirrors, by means of which his majesty could have, when he wished, a full view of himself from head to foot. In the young princess's apartment were a variety of pictures and playthings, which were packed up ready to be removed. The thrones were at the east, west, north and south ends of the palace, and one in the centre. At the east throne the king held his levees, and at the west the queen held hers. Sometimes the king and queen appeared together on this throne. The throne in the centre was the grandest, and was used by the king only on particular occasions. Not far from this was a large room, enclosed with grate work, into which we were told the king usually retired to be alone, when he was very angry. Several idols remained undisturbed in a corner of one of the rooms, where the king performed his devotions. The features of a few were different from the images of Gaudama which are now made. There was nothing remarkable about the thrones, excepting a number of images, of the size of children a year old, in a kneeling posture, with their faces towards the throne, and their hands joined together and raised to their foreheads, as is the custom with the Burmans in the act of worship.

The palace is built of wood, excepting one apartment which had just been finished for the young princess. This was of brick, plastered and beautifully polished. Adjoining this, was the young princess's garden, containing rose-bushes, and various other choice flower trees. This was level with the floor of the palace, which is some feet from the ground. After having seen all the apartments which had been so recently occupied by the king and his numerous attendants, we were taken to the apartment still occupied by his eldest sister. She was seated on her mat, surrounded by a number of females, and seemed pleased to see us. Soon after we were seated, a younger sister, the widow of Prince M., came and took part in the conversation. They had many questions to ask concerning the ladies—what their ages were—whether they were married or single—who their husbands were, and what their professions—how long they had been in the country, and whether they could talk the Burman language. We (missionaries) were not prepared for the scrutiny of the royal ladies. When they were told that we were religious teachers, one of them said, she thought that teachers always dressed in black. It so happened that we were all dressed in white, it being more comfortable than black, when exposed to the hot sun of Ava. After sitting on the floor till we were all tired, we rose and took our leave. On arriving outside of the palace yard, we were called to see the king's son again. He presented each of the ladies with a ruby ring, (there were five in company,) and said he pitied them, because they had to return in the hot sun; but as to the gentlemen, they could endure it. We then rose from the bamboo floor, took leave, put on our shoes, and returned home.

7. Lord's-day. Services performed in the usual way.

9. This evening two men were beheaded, and another, with his arms and legs stretched out and fastened to a bamboo grating, was embowelled. One of the men who were beheaded was a very fine looking man, had been an officer some time, and was more successful than any other officer in checking the robbers above Ava. It is supposed the reason for his being decapitated was his faithfulness to the former government, and to gratify the revenge of some chiefs of banditti who have been active during the late disturbance. The executioners respected him very

much, and begged his pardon for what they were about to do. The poor man trembled. One of the men with the spotted face cried out, "You are a man—are you not?" He stooped down, leaned his head forward, and instantly it was off. The bamboos to which the man who was embowelled was tied, were upright, and drove into the ground. It appears that persons punished in this way are left to die a painful, lingering death. This man entreated the executioner not to do so with him. He received one stroke with the Burman sword, which entered the left side, below the ribs, and reached the heart. He died instantly. He will remain exposed until there is nothing of him left. The men who were beheaded will be interred in three days. The man embowelled was formerly an officer at Pagan, but having lost his situation, he informed the officers of government that the Pagan princess was collecting arms to assist her brother in a revolt against the government. On this information the officers acted, and brought on the crisis much sooner than it was expected.

11. Eight persons executed at Sagaing. One was a town writer, and, living near the prince's house, had taken some of his favorite pigeons, and killed them—for which he was decapitated. Another was the gate-keeper, who, it appears, hesitated to open the gate when the prince fled to Sagaing. Another, the head-man of the village, had given information to the government. Another, a goldsmith, was obnoxious for having some of the salemen's jewels. These were also decapitated. The fifth was a woman, who had given information concerning some hidden property. She was killed by a blow of a stick on the back of the neck. The sixth was a doctor, who gave medicine to the king to make him love the queen. He was tied up and sawn asunder, from the head downwards. The two last were a butcher and his wife. The man was accused of having killed a calf belonging to his majesty, and his head was split open with a hatchet. The only fault of the woman was the presenting of a petition to the king for the release of her husband. She was struck on the neck with a stick until she was dead.

14 Lord's-day. Brother Kincaid preached. Heard unwelcome news this afternoon. We were in hopes that the king would let us alone—but no. Mr. E. having visited him to-day, he said,

"Tell the American teachers that they must not give away any more of Jesus Christ's books." This makes us feel sad, but not to despair. I trust we all know from experience, that it is better to trust in the Lord than to put confidence in princes.

15. Mr. Bayfield and Dr. Griffiths have arrived. The latter came overland from Sadiyá, and met Mr. Bayfield somewhere above Mógicaung.

16. The king came over from Sa-gaing with his family and attendants, and visited the lôt-dau; but to the astonishment of all the people, he did not ascend the throne—he merely bowed to it, and tied pieces of white muslin in several places about it, and also to his own gilded umbrella. He dispenses for the present with the white umbrella. What his motives are for doing so, no one knows.

Interview with the king—Departure for Rangoon.

A brief notice of the occurrences mentioned below, has appeared in a former number, but will not detract materially from the interest of the detail.

20. Accompanied br. Kincaid to see the king. We took with us, as presents, a map of the world, the first volume of the Child's Book on the Soul, a Burman and English primer with cuts, a bottle of cologne water, and a ball of fancy soap. He was interested most with the primer and map. The Resident, Mr. Bayfield, his assistant, and Dr. Griffiths, were present also, on a visit. During their stay the king sat on his cushion, and was principally engaged in conversation with them. On their leaving, as we were teachers, the king rose up and came to us, and, stooping down, familiarly shook hands with us—said he had not seen us for some time—he remembered us during his trouble, and now it was all over he was glad to see us again. He ordered two gold watches to be brought for us to look at, which had come from the palace. He asked us if we intended to go away when Col. Burney did. We told him that we should, as the country was in an unsettled state, and he and his court were going to Kyouk-Myoung, and probably to Mokesobo; but we should return again in a year, when the country would be settled. "Yes," said he, "I shall go to Mokesobo. In a year or so the country will be quiet; come back then." Now he stood erect, and with

a keen eye, full of meaning, he looked towards the princes, noblemen, officers, and attendants, who were all bowed down before him, and said, with a full voice, "*Little teachers,* you must not give away any more of Jesus Christ's books. Formerly I could see such things done, and take no notice of them; but now I am the defender of the faith, and must protect my religion.*" To this we made no reply, but bowed to him, to let him know that we listened to him. We then informed him that when we returned, we designed to bring with us a printing-press, and to print books on science. "Yes," said he, with a strong and firm tone, "*come, and print, and give away as many books on science as you please.*" Our business with him being now finished, we respectfully took leave of him and returned home.

21. Lord's-day. Br. Webb preached. This evening a young man was beheaded. He is a brother to the man who was lately embowelled, and was taken to the place where the remains of his brother are. "Truly the dark places of the earth are full of the habitations of cruelty."

23. Reports say, a woodouk, by promising to get some of the state prisoners released, extorted from one 500 ticals, another 300, and another 1000. For a short time their irons were knocked off, and then put on again. This was boasted of before the king as an instance of cleverness in the officer.

24. Lieut. Smith arrived from Maulmein. He was sent by the Commissioner, Mr. Blundell, to ascertain the situation of the Resident and family.

28. Lord's-day. Services as usual. Lieut. Smith returned to Rangoon.

29. Dr. Richardson has arrived.

June 4. Lord's-day. Br. Kincaid preached. This evening a man was brought to the place of execution; but his relations paid some money to have him released, and he was carried back to prison.

* He has always called us "little teachers;" and others, wishing to honor us, call us great teachers. We endeavor to impress on the minds of the natives—members of the church or not—that it is wrong to make distinctions among the religious teachers; and particularly inform them, that they must not call us by the name *Great Teacher*, but simply *teacher*; that the name, *Great Teacher*, belongs to Jesus Christ, the Son of God; and no religious teacher ought to be called by that name. If they are members of the church, we read to them Matthew xxiii. 8.

6. This evening, hearing that the poor man, who was to have been executed the evening before, was brought out again, I accompanied brethren Kincaid and Webb to the place of execution to see him. He was a man about 40 years old, and had a very intelligent and respectable appearance. He was kneeling on the grass, with his hands tied behind him, having the spotted face executioners, with their swords, on each side of him. He seemed very unconcerned, said nothing to any one, but continued chewing betel-nut. A great many people had collected around him. His only fault appeared to be his faithfulness to the former government, as a military officer. His mother, wife, and children were near by, in a small hut, waiting anxiously the arrival of the royal pardon. The sun had gone down, and nothing came. The poor man was certain his fate was sealed. At eight o'clock he called his family to him to take the last farewell. At twelve o'clock he was beheaded; and this morning his head is to be seen staked to the ground, close by the man who was embowelled.

7. Accompanied br. Kincaid to see the king again. We gave him the Three Sciences. He appeared very pleasant to us, and ordered his treasurer to give br. K. the money due to him for his losses up the river.

10. The king and court left Sagaing and Ava to-day, for Kyouk-Myoung, a town on the left bank of the Irrawaddy, where the king intends to remain until he removes to Mokesobo, the ancient city of Alompra, which is about fourteen miles in the interior.

It is said that the state prisoners were taken from Ava to Sagaing, and made to walk in procession to their boat, in presence of the king, each one having a large white ladle in his hand, to remind them that they had been stirring up strife. A large caldron was fixed at the head of the boat, into which the ladles were put.

17. Having our baggage in readiness, we took leave of the native brethren, and embarked on board of our boats, to go to Rangoon, or some other place, until the country becomes settled. Six of the brethren accompany us, besides Ko Shoon and a Karen. There are in company about twenty boats, containing the Resident and family, Messrs. Bayfield and Richardson, Messrs. Edwards and Good, and Lieut. Beavor and lady, and their baggage.

Deputation to Eastern Missions.

NOTES ON BURMAH.

Our readers have been furnished with Mr. Malcom's journal up to his arrival in Madras, and tour in the southern peninsula. The pressure of his official engagements since his return to America, having prevented him from filling up the outlines of his subsequent observations in south-eastern Asia, we present in this number an extract from his notes on Burmah, as prepared for his intended book. The chapter from which it is taken, comprises also notices of the agriculture, manufactures, currency, revenue, army, climate, and natural history of Burmah. We select, for its bearing on the scope of the preceding article, the description of the

Form of Government, Administration, and Laws—Orders of Nobility.

The monarch is absolute. Custom and convenience require him to ask counsel of the nobles touching important matters, but he is not bound to adopt it. Indeed, he often treats his courtly advisers with contempt, and sometimes with violence—even chasing them out of his presence with a drawn sword. On a late occasion, for a very slight offence, he had forty of his highest officers laid on their faces in the public street, before the palace wall, and kept for hours in a broiling sun, with a beam extended across their bodies. He is, however, seldom allowed to know much of passing events, and particularly of the delinquencies of particular officers, who are ever ready to hush up accusations by a bribe to their immediate superior.

No office, title, or rank, except that of the king, is hereditary. Promotion is open to all classes. Next in rank to the royal family, are the woongyees, (from woon, *governor*, and gyee, *great*,) or public ministers of state. Of these there are commonly four, but sometimes five or six, forming a court or council, which sits daily in the *l t-dau*.* His majesty is sometimes, though rarely, present at the deliberations. Royal acts are issued, not in the king's name, but in that of this council. Causes of every kind may be brought here for decision.

* A building in the palace yard, so called from the court that sits in it.

Below these are the woon-douks, (from woon, *governor*, and douk, *prop.*) or assistant woons, who attend at the lôt-dau, and express their opinions. They have no right to vote, but may record their dissent. They co-operate in carrying into execution great matters of state policy, and are often exceedingly influential.

Of about the same grade, but rather inferior, are the a-twen-woons, (from a-twen, *inside*, and woon, *governor*.) of whom there are generally from four to six. These constitute the cabinet, or privy council, and have access to his majesty at all times. They do not act publicly as king's officers, nor sign imperial documents, but are in daily session in a room near the palace. Their influence with the king procures them great respect, and many bribes.

There are six or eight government secretaries, called sa-re-dau-gyee, (*great government writers*.) whose business is similar to that of the state secretaries.

It is not necessary to describe minute the other grades of officers. They descend, in regular progression, down to the head-man of a hamlet; each exercising arbitrary sway over those next beneath. From first to last, they are with few exceptions, harpies, who seek only their own advantage, and neither love nor pity the people. The country labors under the curse which Jehovah threatens to send upon a wicked people—"Governors who should be like fire among the wood, and like a torch of fire in a sheaf; who should devour all the people round about, on the right hand and on the left."*

Orders of nobility are marked by the *tsa-lway*, or golden necklace. The particular grade is indicated by the number of chains composing it, which are united at different places by bosses. Three strands of common chain-work indicate the lowest rank. Three, of more curious construction, the next above. Then come those of six, nine, and twelve, which last is the highest for a subject. Chief princes of the blood wear eighteen, and the monarch himself twenty-four.

The community is, by common estimation, divided into eight classes—the royal family, great officers, priests, rich men, laborers, slaves and outcasts. The latter consist of slaves to pagodas, lep-

ers, grave-diggers, executioners,* and perhaps some others. Even among these are different degrees of respectability. None of the classes constitute an hereditary caste, except lepers and slaves of pagodas. The latter are the most respectable of all outcasts.

The legislative, executive and judicial functions are not separated, but a measure of power in each is enjoyed by every officer. Hence arise innumerable and shameful abuses. Having no salary, every government-man regards his district, or his office, as his field of gain; and hesitates at no measures to make it profitable. Most of the rulers keep spies and retainers, who discover who has money, and how it may be got. Accusations of all sorts are invented, and the accused has no way of escape, but by a present. Real criminals may almost invariably elude justice by a bribe, if it bear some proportion to the magnitude of the offence. Gangs of robbers frequently practise their trade by the connivance of a ruler who shares their gains. One of the native Christians, who had been in the employ of a ruler before his conversion, assured me, that often, on finding some one who had laid up a little wealth, his master would employ him, or some other retainer, to place some goods under the intended victim's house, by night, in order to bring against him the charge of theft. In the morning it would be loudly proclaimed that this retainer of the great man had been robbed. A general search would ensue, and the goods being soon detected under the victim's house, the evidence would be declared complete. The wretched man, whose only fault was thrift and saving, would be condemned to some severe punishment, and escape only by paying a fine as great as it was supposed he was able to bear.

It would require greater space than can here be spared, to give any correct conception of the general misrule of men in power. We give one other instance. The late war having introduced into Rangoon and vicinity the Bengal coins, the woongyee engaged largely in making four-anna pieces, which were really worth but two. They

* Executioners are reprieved felons, dead in law, and marked by a tattooed circle on the cheek, and often by the name of their crime tattooed in legible letters upon their breast. They are not allowed to sit down in any man's house, and all intimacy with them is forbidden.

* Zech. xii. 6.

were soon well known, and only passed for their real value. The incensed great man sent the herald about the city, proclaiming that whoever objected to take them at their nominal value, should suffer a specified fine and imprisonment. Business was for a while completely checked, and at length, after making some severe examples, he was obliged to let the people go to *weighing* their money as before.

An absolute monarch is, in fact, proprietor both of his domains and his people. He cannot but see that the number of his subjects, and their prosperity, form his true greatness and honor. Hence, though he may be a bad man, prudence and policy dictate a rule which shall minister to the general good. It seems ever to have been thus in Burmah. The king enacts salutary laws, and views his people with kindness; but sycophants and intriguers pervert his plans, and frustrate his intentions. Around Ava, his personal knowledge and accessibility to petition through many avenues, check the movements of unprincipled nobles, and spread comparative peace and security. Hence the astonishing populousness of that vicinity.

The written code, civil and penal, though severe, is, on the whole, wise and good; but is little better than a dead letter. It is principally derived from the Institutes of Menu. This work, of great celebrity among the Hindoos, was translated into English by the late Sir William Jones. It seems to have been received by the Burmans from Arracan, but at what period is not certain. Their translation is called *Dam-a-that*. Every monarch adds to it, or alters, as may please him; and under some reigns it bears little resemblance to the original. For all practical purposes it is almost a nullity, being never produced or pleaded from in courts. Rulers, from highest to lowest, decide causes according to their own judgment, or more frequently, according to their interest. As a great part of their income is derived from law-suits, they generally promote litigation. They receive bribes unreservedly, in open court, and do not hesitate to accept the gifts of both parties. Their oppressions have scarcely any restraint but the fear of ruining their own interest by carrying matters too far. As to seeking the good of their country, or the promotion of justice, there appears to be no such thing thought of, except perhaps by the king

and a few of those immediately about him.

The form of a judicial oath deserves insertion, as a curiosity. It is as follows:—"I will speak the truth. If I speak not the truth, may it be through the influence of the laws of demerit, viz., passion, anger, folly, pride, false opinion, immodesty, hard-heartedness, and scepticism; so that when I and my relations are on land, land animals, as tigers, elephants, buffaloes, poisonous serpents, scorpions, &c., shall seize, crush, and bite us, so that we shall certainly die. Let the calamities occasioned by fire, water, rulers, thieves, and enemies, oppress and destroy us, till we perish and come to utter destruction. Let us be subject to all the calamities that are within the body, and all that are without the body. May we be seized with madness, dumbness, blindness, deafness, leprosy, and hydrophobia. May we be struck with thunderbolts and lightning, and come to sudden death. In the midst of not speaking truth, may I be taken with vomiting clotted black blood, and suddenly die before the assembled people. When I am going by water, may the aquatic genii assault me, the boat be upset, and the property lost; and may alligators, porpoises, sharks, or other sea-monsters, seize and crush me to death; and when I change worlds, may I not arrive among men or nats, but suffer unmixed punishment and regret, in the utmost wretchedness, among the four states of punishment, Hell, Prita, Beasts, and Athurakai.

"If I speak truth, may I and my relations, through the influence of the ten laws of merit, and on account of the efficacy of truth, be freed from all calamities within and without the body, and may evils which have not yet come, be warded far away. May the ten calamities and the five enemies also be kept far away. May the thunderbolts and lightning, the genii of waters, and all sea animals love me, that I may be safe from them. May my prosperity increase like the rising sun and the waxing moon; and may the seven possessions, the seven laws, the seven merits of the virtuous, be permanent in my person; and when I change worlds may I not go to the four states of punishment, but attain the happiness of men and nats, and realize merit, reward and annihilation."

Trial by ordeal is very seldom used, but is not wholly unknown. It is practised in various ways. Sometimes the

parties are made to walk into the water, and whichever can hold out longest under the surface, gains the cause. Sometimes it is by trying which can hold the finger longest in hot water, or melted lead.

The following notices of Burman laws are deemed important, as throwing light on the character of the people. The wife and children of an absconding debtor are responsible for his debts; but a woman is not required to pay debts contracted by her husband during a former marriage. If a debtor wish to prosecute his creditor for vexatious endeavors to get his pay, his cause cannot be heard by the judge till the debt is first paid. Where several persons are securities for a debt, each security is responsible for the whole amount, so that the first one the creditor can lay hold of, must liquidate the debt. The property of insolvents must be divided equally without any preference of creditors. Property proved to be lost in any town, must be made good by a tax on the inhabitants, if the thief be not discovered. A man finding lost silver or gold receives, on restoring, one sixth; if other property, one third. The eldest son inherits all the arms, apparel, bed, and jewels, of his father; the remainder of the property is divided equally into four parts, of which the widow takes three, and the other children one between them. If a father gives one of his sons a sum of money for the purposes of trade, that son returns the capital, without interest, at the death of the father, to be divided with the rest of the inheritance, but the gains are his own. Before a man's property can be divided, the widow must pay all his debts and give a portion in alms.

Theft is punished by putting the offender in the stocks, where he stays till his friends can raise money enough to appease the great man, beside making restitution. For repeated offences, imprisonment and fetters are added; and the incorrigible, when no longer able to pay fines, are tattooed with a circle on the cheek, or the name of the offence on their breast. Persons thus marked, are deprived of all civil rights, that is, become dead in law, and are consigned to the class of executioners.

Capital punishment seldom occurs, and almost exclusively for murder and treason. It is inflicted by beheading, drowning, or crucifixion. Killing a person of the laboring class, in the heat of passion, is punished by a fine of ten slaves, and proportionally up to 70 or

100 slaves, for a person of higher rank. If a man insults another grievously, he must, if able, pay a proper fine; but if very poor, he is to be led through the town with his face smeared with charcoal. A libel is punished by inflicting the same penalty which would have been incurred by the fault unjustly charged upon another. But if the truth of the charge be proved, it is not a libel. Whoever refuses to appear before the judge, loses his cause.

A husband may administer corporal punishment to his wife, for encouraging too great intimacy with other men, neglect of domestic duties, quarrelsomeness, gadding about, meddling too much in the concerns of neighbors, or extravagance. He is first required, however, to admonish her repeatedly in the presence of witnesses. If she still remain incorrigible after a reasonable number of floggings, he may divorce her.

If a man accidentally set fire to a neighbor's house, he is fined one third the value of his body;* but if he was drunk, or in a violent passion at the time, he must pay the full value of his body. A woman whose husband has gone as a soldier, may marry again if she hear not from him for six years: if he went on business, seven years are required, and if on a religious object, ten. If a woman buy a man and marry him, and afterward divorce him, he is no longer a slave. If a father sell his child, and afterwards die possessed of property, so much of it as is equal to the price for which the child was sold, must be paid to that child in addition to his share of the inheritance. A slave sent to war and captured, is free, if he escape and return. If a master violently beat his slave, his bond debt is reduced one third. If death ensue, the parents of the slave may claim twice the value of his body; and if there be no parents, that sum is paid to the judge. If a slave abscond from a master known to be cruel, there is no penalty for the person who receives and harbors him. If the master has not been cruel, he may exact full value of the slave's services for the time. If a man permit his runaway slave to be maintained by another during a time of scarcity, he cannot afterward claim him. A master may not seize his runaway in another village, but must notify the head-man, who shall deliver him up. If a stranger harbor a runaway, knowing him to be

* This will generally pay for the house of a common person.

such, he is punishable as a thief; but if he be a near relation, there is no penalty.

If a man die insolvent, and charitable people choose to defray the expenses of a regular funeral, they are not chargeable with any of his debts; but if they be particular friends, or distant relations, they must pay one quarter of his debts; and if near relations, one half.

Changing a landmark is punished by a heavy fine. Debts contracted by betting may be recovered from the loser, but not from his family or heirs. A man hurt in wrestling, or other athletic games, cannot recover damages; but if he be killed, the injurer must pay the price of his body. A woman or a child charging a man with bodily injury, may adduce as evidence, marks of violence on their persons. But if a man charge a woman or a child, in the same manner, such marks are not received as proof, but witnesses must be adduced. An empty vehicle must give place, on the road, to one that is loaded, and if loaded men meet, he who has the sun on his back must give way.

The value of the bodies of men and animals is fixed. Thus a new born male child is four ticals, a female three, a boy ten, a girl seven, a young man thirty, a young woman thirty five. Of rich persons twice these prices are exacted; and of principal officers still larger sums, rapidly increasing in proportion to rank.

In the provinces held by the East India Company, a salutary change has taken place in the administration of justice, though it is still susceptible of great improvement. The criminal code is nearly like that of Bengal, and the civil is founded on Burman practice, the Dam-a-that, and the Yesa-that or Raja-that, which last is a collection of decisions, and laws made by successive kings. A qualified Burman is connected with every cutchery, who explains provincial customs for the information of the magistrate. The only tax on justice is a charge of 10 per cent. on the amount of a suit, paid by the plaintiff, but which is not exacted of the very poor. One rupee is paid for a summons, and half a rupee for each subpoena to witnesses; but these also are remitted to the indigent. Professional pleaders are not allowed, but each party manages his own cause, or gets a friend to do it for him. The trial by jury has been partly introduced, and delights the natives. They deem the office of jurymen honorable, and will accept no pay for their services. Changes also

have been made in the mode of taxation, which tend to alleviate the condition of the people, though the entire amount assessed is about as before.

Karens.

EXTRACTS FROM COMMUNICATIONS OF MR. WADE.

June 2, 1837. To-day, in the scripture lesson at the seminary, one of our theological students gave the following explanation of the passage, "Whosoever shall fall upon this stone shall be broken, and on whomsoever it shall fall, it will grind him to powder." He said, "The stone was Christ, who is called a stone of stumbling, and a rock of offence. And the idea he meant to convey was, 'You scribes, priests, and pharisees, stumble at me as a man stumbleth upon a stone, and your persecuting me is as if a man should beat a stone. I am not injured by your stumbling and falling, or by your persecution. Only yourselves are bruised and broken thereby. In the end, this stone will fall on you; my judgments shall overtake you, and destroy you, until ye are ground as it were to powder.'"

4. Sabbath. To-day four individuals asked for baptism; all of them are hopeful and interesting cases. Next Friday evening is appointed for their examination before the church. There are some promising inquirers in different parts of the town, and we are hoping yet to see a display of divine grace, in the conversion of souls in this wicked city.

11. Last Friday evening, according to appointment, had a meeting of the church for the examination of the four individuals, who asked for baptism last Sabbath. All were received without a dissenting vote. This morning, before the usual forenoon services, the church and a respectable number of spectators repaired to the side of a small pond, (the place where we usually baptize,) and after an interesting discourse by br. Mason, I had the privilege of investing the candidates with the badge, by which the King of kings is pleased to distinguish his servants from the rest of mankind. Four new soldiers are this day enlisted under the banner of the cross; which seems to be quite a reinforcement in this place, where so few of the Tavoyers have hitherto enlisted.

During the last week, we have made arrangements for a weekly lecture, in a new part of the town, for Saturday afternoon, making nine lectures in a week, exclusive of the Sabbath. But, though we had Paul here to plant, and Apollos to water, there would be no increase without divine influence: we need the blessing of God upon these efforts, or they will all prove abortive. O Lord, bless the means of thine own appointment to the conversion of souls.

Two of those baptized to-day, (a husband and wife,) had, in making a public profession, to meet a host of opposition, their parents even forbidding them to consider themselves as their children, from the moment of baptism. They felt this trial severely, but declared they were too much afraid of hell, to be thus deterred from owning Christ before the world. Two or three evenings before their baptism, some one came and stole several of their poultry, but the woman told her husband she had no doubt that the devil instigated the person to this act just then, to make them angry, and so prevent their baptism; and they spent most of the remaining part of the night in praying that God would prevent them from being angry with the thief. Very likely some of their own relations did it, out of malice. One of the others baptized was a daughter of Ko Myat-la, one of our native assistants. His wife was baptized last year, and two of his daughters this.

Matt. xxi. 8. "And a very great multitude spread their garments in the way." A few days ago, as Mrs. Wade was going out to visit one of the native schools, she saw a great number of garments spread in the way that led to one of the heathen temples, and, looking round, after passing the place, she saw a priest turn in and walk over the carpet thus prepared for him; no doubt with infinitely less humility than the King of kings and Lord of lords felt when the multitude did him a similar honor.

July 19. An account of the political revolution in Burmah has no doubt reached you ere this. It has been a time, also, of much agitation even in this place, as some anonymous letters have been addressed to our chief magistrate, demanding a surrender of this province, and threatening the employment of force in case of refusal. We cannot tell what will come of these things; but, at any rate, it is a time for solemn prayer and reliance on God, for

all those who have the interests of the mission at heart. But let not these things be a matter of discouragement in regard to sending on more missionaries: for it is our full belief that, by the end of another year, the door for preaching the gospel in Burmah will be more effectually opened than ever. There are too many fervent prayers offered up in behalf of the Burman mission, to allow us to think the work is thus to stop.

Since my last communication, I have had another attack of my old complaint; but it was lighter, i. e. yielded sooner to medicine, than former attacks; so that I feel encouraged to hope that the disease may be conquered. From a careful observation of the symptoms, and by consulting medical works, I am of opinion that it is *neuralgic gastralgia*; but I may altogether mistake.

Debility induced by heat.

In one of Mr. Malcom's later communications, I perceive he complains of feeling quite ill and unfit for business, from the influence of the "*long continued heat*." Here is the evil—the "*long continued heat*." True, the thermometer may not stand higher than it has been known to sometimes in Virginia, or even in Boston, for two or three days; but it is this "*long continued heat*" that does the mischief. A man is not wise, if he judges of the wholesomeness of some particular food by the effect it produces on his palate. Let him wait awhile, until he sees whether the stomach is able to digest it, and then judge. There is something particularly pleasing to a new comer in the perpetual summer of a tropical climate; but the "*long continued heat*" of two or three years will make him sigh for the bracing air of a New-England winter. To say that the effects of climate, even in the healthiest sections of a tropical region, form no part, or a trifling part, of the missionary's trials, would be to contradict the experience of every missionary who has been in the country four or five years. Every such missionary, if he is a *working missionary*, will join me in saying that the effects of climate are among the greatest trials he has to endure. His privations in regard to food are nothing in the comparison: give him health, give him power to withstand the scalding heat of a vertical sun by day, and the noxious vapors of a jungle air by night, while he is performing his missionary tours; give him

a constitution that can bear ten or twelve hours' application in a day to the work of translating the bible and preparing tracts, and he will not complain of his privations in regard to food, or the conveniences of civilized life, or civilized society; he will not complain of being compelled to perform his tours on foot, instead of having stage-coaches, steam-boats, rail-road cars, or other modes of conveyance; nor will he complain of having to take up his lodgings at night on the ground, without shelter, instead of the conveniences of an inn. These things he must do, or not perform his missionary work; and yet every time he thus exposes himself he knows he is endangering life. He often has to continue his journey on foot, with a violent head-ache, or fever, or bowel complaint upon him, which often brings on a dangerous and long continued illness, and if he recover, the constitution is broken down, and slight exposures afterwards bring on a relapse. He cannot bear the thought of remaining inactive while the heathen are perishing around him; and though feeble and suffering much bodily pain, he often rallies the remaining powers of his constitution to do something more in the missionary field. His greatest trial is, that the powers of his body are so unequal to the ardor of his mind. In my own case, I have often been led to pray—"Lord, I ask not for riches, nor for pleasant food, nor for the conveniences of civilized life; give me health and strength to labor in the missionary field, and as to temporal comforts it is enough."

In connection with the preceding remarks, and for the purpose of indicating more fully the climate of Burmah, or at least some portions of it, and the means that may be resorted to for restoring a constitution enfeebled by "long continued heat," we extract the following articles from "The Maulmein Chronicle," a weekly paper published at Maulmein, under the direction of the British Commissioner.

As much interest has also been felt in regard to the ravages of the small-pox in the Tenasserim provinces, and the heretofore unsuccessful efforts to introduce the vaccine virus into that region, we shall subjoin a communication relative thereto, from the same periodical.

The first extract relates to a memorandum of the state of the European Hospital at Maulmein, during 1836 and the first half of 1837,

"than which," says the Ed. M. C., "nothing can be more decisive of the salubrity of this climate, as it regards the European constitution."

Climate of Maulmein.

"Return of the admissions, discharges, and deaths, in the European Hospital of Maulmein, during the year 1836, and two quarters in 1837.

Str. 728.		Strength 714.		Periods.	Remarks.
Grand Tot.	1837.	Grand Tot.	1836.		
—	25	—	55	Remained.	
568	268	1052	228	Admitted.	
635	293	1300	283	Total.	
514	245	1061	226	Discharged.	
14	6	21	1	Died.	
—	42	—	56	Remaining.	
1	0	5	3	Died elsewhere.	
	Drowned.		Drowned.		
			1 d. in Gt. Hos. Cal. 1 drowned.		

"1836.—Died, of dysentery 14; fever 5—1 in Gen. Hospital, Calcutta; icterus 1; catarrhus 1; pneumonia 1; drowned 4—total 26.

"1837.—Died, of dysentery 7; diarrhea 2; fever 4; hepatites 1; drowned 1—total 15.

"From this statement it appears that, in 1836, the admissions into the hospital were two men out of three twice during the year. The number remaining at the end of each quarter, compared with the admissions, appears to us extremely small, and certainly denotes that a great majority of the admissions consisted of slight and unimportant cases. But the triumph of the climate is found in the fact that the deaths for 1836 do not amount to 3 per cent., being only 2.94; a fact which, as far as we are aware, is unprecedented in India, especially under the circumstances of the men to whom this statement relates, who are recruits fresh from England, and chiefly young men, who have scarcely passed the years of boyhood.

“We may be wrong, but we feel inclined to assert, that no station in India has ever exhibited so small a mortality among European troops as occurred at Maulmein in 1836; and we think the subject should be brought to the early notice of the government, who have always evinced anxiety to discover a healthy place in which to form a Sanatorium.

“The first half of the present year’s report exhibits some increase in the mortality; but supposing that the same ratio should continue throughout the year, it would still be small, we think, compared with stations in India, few of which can boast of only 3.82 per cent.”

The above called forth a further communication, from a member of the Karen mission, which was published in the Chronicle of Oct. 7, relative to the

Climate of the Zwaigaben Mountains.

“To the Editor of the Maulmein Chronicle.

“Sir,—While reading the remarks in your paper, respecting the salubrious and delightful climate of Maulmein, I was reminded of a spot at the foot of one of the Zwaigaben mountains, between twenty and thirty miles above Maulmein, which I visited a few years ago. Perhaps the spot is well known to Europeans at Maulmein; but as I have seen no mention made of it in the Chronicle, and have never heard any one speak of it, I conclude it is little known. The spot was pointed out to me by the Karens who live in the vicinity. It was in the hottest part of the year that I went to the spot, accompanied by several Karens. The heat at the time was truly oppressive, until we came within thirty or forty rods of the mountain, when the temperature very sensibly changed, and a delightfully cool current of air was felt setting towards the mountain. As we advanced, we saw quite a large stream of water issuing from a cavity in the perpendicular rocks which rose above us to a great height. This stream was clear as crystal and cold as ice-water. The temperature of the air here forcibly reminded me of a cool October day at home. On examination, I found the cold air proceeded from a variety of air-holes on the side of the mountain. The place is certainly worth visiting. It was a luxury to see so clear a stream of water, after having for a long time seen only the muddy waters of the river and its tributary streams. It was a lux-

ury to taste water which so exactly resembled the *cold* wells at home. It was also a luxury to find a little spot in the hottest season, and the hottest part of the day, which defied the scorching rays of a vertical sun, and made one almost fancy that he had been suddenly transported to his own climate, and was breathing his own native air. The spot is, I should judge, about two miles east of the high peak on which stands the small pagoda, and is on the south side of the range. The mountain itself is probably a vast cavern. I found a small entrance, a little to the east of the stream. One of the Karens went in a short distance, but having no light he could not be persuaded to venture far. We could hear the fish jumping in the water a long distance inside the cavern. I hope some one will do himself the pleasure to visit the place and explore the cavern. J. W.”

Ravages of the Small-pox at Mergui in 1837—Results of Vaccination.

“The small-pox,” says the narrator, “has been very virulent here (Mergui,) in its attacks. It appears gradually to have crept down the coast, having, some months ago, been prevalent at Maulmein, and then made its appearance at Tavoy, and after visiting the intermediate villages, showed itself here in January. Every precaution was taken to prevent its communication with our settlements to the southward, knowing the dread with which the Siamese, and I believe Malays, look upon it. The former, with the Karens, have such a horror of the disease, that on its breaking out at any place, it is immediately deserted, and the inhabitants wander about in the woods until it quits the village. Some Siamese, however, who had had the disease, came to town, and on their return conveyed the infection to one of their villages, which was immediately abandoned by all except the sick, and one or two who remained to nurse them.

“Government have been unremitting in their attempts to introduce the vaccine matter on the coast; but, from what cause I know not, (it being a question for the medical men to decide,) it has never produced the desired effect. It must partially arise from the dampness of the climate; for I believe the same has been found to be the case in Coorg and on the Malabar coast, which last, in point of climate, is said much to resemble this coast. A cow was found

by the medical department here to have an irruption or sore on her udder, (I suppose cow-pox,) and it was determined to try the effect of vaccinating with it.

“Great difficulties attended all attempts to persuade the inhabitants to undergo the operation. That merely puncturing the skin and introducing a little matter, should have the effect of preventing the disease, was incredible. On the other hand, if it were to produce disease, why not allow it to attack them of its own accord, and trust to chance? There was no arguing with the ignorant and obstinate, and, unfortunately, their objections to vaccination were strengthened by the frequent failures of all attempts in producing any effect on those on whom it had been tried at various times, and of whom many had died from the small-pox afterwards.

“However, the assistant to the Commissioner in charge of the district, after trying all his powers of persuasion, circulated a short paper in Burmese, pointing out to the inhabitants the benefits the people of Europe and India had derived from the introduction of vaccination amongst them, its origin, &c. in Europe, the attempts made to convey the virus pure to the coast, the advantages of being vaccinated, and the superiority of English knowledge and skill; laying open before them the characters of their own doctors, who were enriching themselves at their expense, and the absence of personal advantage or interest which influenced the English physician in his charitable exertions for their benefit, and ordering that such as had not had the small-pox should be vaccinated, and that such as were vaccinated should on no account take native medicines;—and as many as there was matter for, were obliged to submit to the operation.

“In August the most deaths occurred, and in consequence of a number having been vaccinated during that month, the deaths have greatly decreased during September.

“That the inhabitants are now convinced of its utility and benefit is evident from the eagerness evinced by them to have the operation performed on them.

“The success has been complete. Some of the cases are taken from houses where the small-pox was prevalent, perhaps both the parents of the child suffering from it, yet he escaped the infection. The greatest attention and kindness are required to conciliate the people by degrees, and bring them into

the way of applying for European aid on all occasions. One death even would be enough to alarm the whole set, and would easily shake the confidence which is now generally taking hold of them.

“Only one case of death has occurred amongst those vaccinated, and that caused by the patient having had recourse to native remedies. This was satisfactorily proved and noticed; so that, so far from prejudicing the people against us, it has convinced the wavering of the inefficiency of their own medicines and the superiority of ours.

“It may be observed, that many, if not all of those who have been vaccinated, have had pustules slightly over the body; but as this subject belongs to the medical department, it is to be hoped that those belonging to it here, (whose indefatigable attention we have heard spoken of in the highest terms,) will favor the world with some notice on this subject.

“The following table shows the number of deaths by small-pox and of those vaccinated :

<i>Months.</i>	<i>Deaths.</i>	<i>Vaccinated.</i>
January,	1	0
February,	4	0
March,	7	0
April,	3	0
May,	46	0
June,	40	0
July,	47	10
August,	66	140
September, to 15th,	16	167
	230	317

West Africa.

JOURNAL OF MR. MYLNE.

*Removal to Mission-house—Sickness
Visit to Madebli.*

Edina, June 17, 1837. This morning three of our native boys made a very sudden and unexpected elopement, which, I fear, may prove injurious to our school. Some of the older boys, it is thought, laid the plot, expecting to be sent in search of the others, that they might all go home together, as several came from the same place.—Neither our mission house nor our kitchen are yet quite finished. Our present situation, in this old house, is very uncomfortable since the commencement of the rains; and most of us have been sick, partly, I doubt not, from this cause.

It is a time of much darkness and coldness in the church, and my soul is

depressed. But I do not feel as I ought in my own case; I want a broken and contrite heart. Lord, be thou my helper.

20. To-day have begun to take up some of our furniture to the mission house, and hope to move finally in two or three days. O Lord, go with us, and bless us; we would dedicate this house to thy blessed service. Do thou carry forward thy cause here, and may it be known and felt that this is a house of God, when we who have built it are no more. Amen.

23. This evening we moved our family to the new mission house, and although it is not finished, we are well sheltered from the rains, and feel comfortable and thankful. On Sabbath morning attended the Sabbath school, and had eight or nine in the Testament class. The day was wet and few attended meeting.

July 26. Blessed be the name of the Lord; I was brought low and he helped me. For some time past my health has been very poor. Have suffered much from nervous debility, &c.

30. To-day I was able to attend Sabbath school, and preach in the absence of br. Day. The Testament class has fallen off very much of late. Some have been called away in the providence of God; others have left, I fear, for no reason; most of them, too, children of members of the church, which the more affects my mind. After school preached with some liberty, although weak in body. May the Lord water it with the influence of his Holy Spirit.

August 1. Blessed God! thou hast spared my unprofitable life for nearly two years in this heathen land, and truly goodness and mercy have followed me. But O how little have I done for thee! Lord, pardon the many, many sins and imperfections of the past, and give me grace and strength for days to come. Have begun to do something again to my Basa Dictionary, after a wearisome interruption of nearly seven months in superintending building, fencing and planting, &c.

12. This is the second anniversary of our arrival on these shores. I would raise my Ebenezer to my kind Redeemer's praise. Our lives have been protracted beyond that of most of our predecessors in this field. Lord, we would live only for thy glory.

20. A native visited us some days ago, who wishes to live with br. Crocker, that he may receive instruction. As

we have heard some favorable accounts of him, we are disposed to think he is sincere. May he be the first fruits of an abundant harvest.

27. Attended Sabbath school this morning, and in the forenoon preached to a pretty large and attentive congregation a funeral sermon on the death of sister N. H. Our Methodist friends were so obliging as to suspend their meeting, and give us their meeting-house on the occasion. After preaching, had a high fever, with head ache, and was unable to go out in the evening. Heard the native boys read and spell, &c.

Sept. 16. Sabbath. This evening remained at home with the native boys, and instructed them in the things of God. They became a good deal interested in answering questions. Have used the Sabbath School Hymn Book for some time past, at family worship, and they have manifested much interest in singing from it. May the Lord succeed our feeble attempts to promote his cause in this department.

Oct. 2. Still affected with chills and fever. Yesterday felt unusually well in the morning, but had an ague after breakfast, succeeded by a very high fever. I think the paroxysms of fever are becoming more severe of late. The Lord however, has been merciful to me, and I have much reason to speak good of his name. I long to see the cause of God going on here. One of our boys, (Kong,) gives us some encouragement at present, as regards serious impressions on religion.

5. Madebli, (Sante Will's place.) Arrived here yesterday with br. Crocker on an excursion for my health. Providence favored us much; the day was dry, and no accident happened to us, although the current of the river was very strong. We arrived a little after dark, having been about 7½ hours in coming up.

The thought that my life passes away so uselessly, from day to day, often fills me with painful and gloomy feelings; but the Lord knows our frame, and remembers that we are dust. I hope my health may be promoted by this visit to the country, and that I shall be enabled to go on with the work of the Lord. But "thy will be done."

6. My health is a little better, although I suffer for want of exercise. There is no possibility of stirring out of doors without getting drenched with wet. The rain has poured down all last night and to-day, with very little inter-

mission; every native path is full of water, and walking out of town is not to be thought of. The natives here are strongly wedded to their superstitions, and remind me of that expression in scripture,—“They are mad on their idols.”

Madebli is compounded of two words; Made, the name of the head-man, and bli—place, (Made’s place.) It is situated on the west side of Mechlin river, about 20 miles from its junction with the St John’s river at Edina. The site might be made a very pleasant one, and I think healthy, comparatively, by clearing away the grass and bushes. The graceful and luxuriant palms, thickly scattered around, and smiling in perpetual verdure, add much to the freshness and beauty of the scene. Madebli contains 55 dwelling-houses, and about 220 inhabitants. Sante Will is a shrewd and intelligent man, about 45 or 50 years of age. He has encouraged us more in our operations, than, perhaps, all the rest of the natives together.

9. Sabbath. After breakfast, we sent out to invite the natives into our house, to hear God’s “palaver,” (word.) They were soon assembled in the house and around the door. After singing and prayer, I spoke to them, through an interpreter, and described to them the creation, the fall, the sinful state of every man—their consequent exposedness to the wrath of God, the way of escape, &c. After a while some of the females went away laughing, but in general they gave good attention; and some were present who had never been there before. In the afternoon, a few came together again, when br. Crocker addressed them. May the showers of heaven descend on the seed sown in much weakness, and cause it to spring up in an abundant harvest! Several persons brought articles of food to sell to-day; but when they understood that it was Sabbath they left them, without any seeming regret, to return to-morrow to dispose of them.

13. This morning Sante Will was anointing his grigri with palm oil, and talking to it; begging it would let him go; saying it had cursed him. He begged that no one might kill him, but that he might live long; that an old man who is sick, might not die; blasphemously saying to the grigri it was his God! Alas how these people are wedded to their superstitions! Surely, if they persist in these practices after they know better, that God “who will

not give his glory to another, nor his praise to graven images,” will not hold them guiltless. The more we become acquainted with these people, the more we find out of their deep-rooted and ruinous superstitions.—In a letter to us, br. Day proposes preaching to the Kroomen in English. If his health would admit of it, he might be useful, as he possesses the confidence of many of the Kroo-men in a high degree, from his previous intercourse with them, when employed in his former business.

15. Sabbath. The attendance at meeting this morning was very good. King Koba and Sante Will were present. I addressed the people, through an interpreter, on the necessity of preparation to meet God. Br. Crocker spoke to them after me, and, in the course of his remarks, condemned faith in witchcraft, grigri, &c. King Koba, who understands English better than most of the natives, gave the rest an explanation of what he had heard, in a very animated speech, after we had finished. On the whole, they seemed attentive, and appeared to take what was said, in condemning their superstitions, in good part, although it is probable a number of them did not like it. After meeting was over, King Koba went out with his gun, and killed a parrot, which he presented to br. Crocker. He, however, told him he could not receive it, as he had killed it on God’s day, and he would be displeased. The king listened, and expressed himself as if he did not know, or did not think, of its being evil; but said at last, “Black man do bad all the time.” This evening a colonist arrived here from Edina, on a trading expedition, having left home this morning. Soon after him another arrived, with a barrel of rum, for the use of the natives. How destructive the influence that such men exert on the heathen! We had just been endeavoring to inculcate a regard for the Sabbath, as the Lord’s-day, and solemnly to impress their minds with eternal things; when, behold, the devil sends two of his agents on express with antidotes for both. Accursed selfishness! that has no regard to the good of our neighbor, provided its own ends are gained.

17. Yesterday both br. C. and myself were very sick. I had high fever and pain in the head, accompanied with a kind of stupor. To-day am some better. I wished to go down to Edina to-day, but Sante Will objected to giving men to work the canoe, on account of the threatened war by Bob Gray, until

he hear from the governor at Bassa Cove, to whom he has written on the subject.

Return to Edina—Voyage along the Coast—Cape Palmas.

28. The last three or four weeks have been weeks of affliction to both br. Crocker and myself. We came down from Sante Will's place on the 21st inst. in very poor health. I trust, however, that on the whole, it has been good for us to be afflicted.

As the rains are going off, the season has been very sickly for some time past, both in the colony and among the natives; many of the latter have died within a few months. We have been unable to have the two swamps that are partly on our lot, drained; and I feel considerable solicitude lest it should render our location unhealthy: we hope however, to accomplish our object this season.

Dec. 14. Off New Sesters, on board the brig "Mary Jane, N. Y." Captain Brown. We have been wishing, for some time, for a convenient opportunity to take a short sea voyage, for the benefit of our health, and the Lord in his providence has brought it about, as the vessel is to return in a few days. After having been very sick with fever all the day yesterday, I came off to the brig in the evening in company with br. Crocker, &c.

20. Off Grand Batoo. The wind and current have been unfavorable since we started from Bassa, in addition to which, for four successive nights, we have had tornados. Night before last, the storm was very heavy, and the mate informed us that the lightning played around us in one continued sheet for almost half an hour; but the Lord mercifully preserved us.

22. At anchor off Sinoo. Br. Crocker and myself went ashore to visit the settlement, and spent the night with Mr. F. C. Finley, the governor. There are but few colonists at this settlement, as no emigrants from America have come directly here: the eight men who are here, are from the other settlements. The natives have altogether a different appearance, both in features and dress, from those whom I have been accustomed to see; the features are generally much smaller, the hair long and formed into knotted flakes. I observed some whose skin and hair were a dark red. The Bassa language is not spoken here generally. I understand they

have no school nor religious services in the settlement as yet, but the governor is endeavoring to obtain a teacher. The scenery is very beautiful, especially the entrance of Sinoo river, which forms a beautiful and romantic bay, encircled on the right with high bluffs of conical rock, and deep ravines.

26. We arrived at Cape Palmas, and found Capt. Lawlin, with whom we came out from America to Africa, two years ago.

27. We breakfasted with Capt. Lawlin, on board his vessel, which I still view with peculiar feelings, on account of the pleasant month I spent on board of her. After breakfast, we went ashore, to visit the settlement. I was quite charmed with the scenery. I have seen nothing like it in Africa. From the Government house on the Cape, the prospect is very extensive and beautiful. The governor, (Mr. Russworm,) showed us much kindness, and offered us a room in his house to lodge in. We visited Mr. Wilson's station. The location is beautiful, and I think must be healthy. Mr. W. has carried on the operations of the mission here on a pretty extensive scale. On account of some difference between the colonists and natives, their school has diminished of late. I had the pleasure of shaking hands with Mr. W.'s interpreter, (a native,) as a Christian brother.

In the evening br. Crocker and myself rode out, (quite a new thing to us in Africa,) about three miles, to visit the Episcopal mission, and spent the night with Dr. Savage and the rest of the brethren there. The mission premises are built on a delightful eminence, and will, when the brush around is cut down, command an extensive prospect. The missionaries here seem to enjoy good health on the whole, although I should not think the location so healthy, at present, as that of the Presbyterian mission. The missionaries had about 25 native boys in their school; but the number has been diminished by the same cause which has operated on the other school. There are four missionaries at this station—Dr. Savage, Rev. Mr. Minor, and Rev. Mr. Payne and lady. We had expected to remain at least several days to collect information with regard to the missions and schools, &c. at Cape Palmas; but as the captain could make almost no trade, we were hurried away on the next day after we arrived. If we had missed the opportunity, we might have stayed two months before another offered.

Return—Sickness of Mr. and Mrs. Clarke.

28. Sailed from Cape Palmas at 4 o'clock, P. M., in company with the brig Susan Elizabeth, N. Y. We had to pass a reef of rocks north of the Cape, at night, but sustained no injury, farther than carrying away our flying jib-boom.

31. Anchored in Bassa Cove, a good way off from land. Br. Crocker, myself and some others came ashore on the beach in the jolly-boat. After we had got a little way from the vessel, we discovered that one of the planks of the boat had started and left an opening of nearly a half inch for the water to come in on one side. There was a considerable swell in the sea, but through the kind care of our Heavenly Father we all got ashore safe. Arrived at home, and found all well, while our own health has been considerably improved by the trip. Capt. Brown treated us very kindly for 16 days, during our voyage to and from Cape Palmas, and would take no remuneration.

Jan. 14, 1838. To-day had a full attendance in the Sabbath school. Last week I had much private conversation with several members of the church, with regard to taking a deeper interest in the cause of God, by bringing their families and others under the means of grace, &c. I was glad to see by the attendance both at Sabbath school and meeting, that it had produced some good effect.

19. Was taken with chill and fever, that continued four days. Having previously taken some medicine, I succeeded in breaking up the paroxysm with quinine.

Feb. 1. To-day we have received another boy for our school, sent by governor Matthias; his name is Kinaniu, a son of the late king Freeman, of New Sesters. The governor supports this boy in our school for the present, but proposes to take him at a future time to America to receive an education. He has been the means of two other boys attending our school, that we hope may be useful at a future day. They have both a good share of energy.

Feb. 12. Br. Clarke, who arrived Jan. 24, complains of a little indisposition; no doubt the commencement of African fever.

14. The fever has increased yesterday and to-day, but thus far the symptoms are favorable.

19. Br. Clarke's fever has been mild and easily managed. It broke about the fourth day. He is using quinine to prevent a relapse. This article is very

essential in Africa. Sister C. was taken with fever on the 17th inst.

20. Br. and sister C. are both recovering from the fever. The Lord has been very merciful to them, and not to them only but to us also, lest we should have "sorrow upon sorrow."

Increase of Religious Interest—Conversions and Baptisms—Encouraging appearances of Native Youth.

March 9—20. A protracted meeting has been held in the Methodist Episcopal church for about two weeks. About 35 persons have professed to be converted, among whom are some of the most wicked sinners in Edina. We labored with our Methodist friends throughout the meeting, and, I trust, found in some good degree that it is good to labor for God, and with a single eye to his glory.

Some of our native boys have professed to feel that they are sinners, and to pray to God for pardon and a new heart. It was truly affecting to see these little heathen down on their knees in some corner, or below the benches. I went to some of them, when I saw them in the place appointed for those who desired prayer to be offered for them, and asked what was the matter, or what they did there. One told me he was distressed because he had such a bad heart, and wished good people to pray for him. None of them profess to have found peace, but some of them are quite serious still, and, I have the best reason to believe, retire to the bushes daily to pray to God. A young girl, who has lived with us ever since we came to Edina, and whom we intended to instruct in hopes that she might be useful as a teacher in a female native school, has professed hope in Christ; also, Mrs. D., the wife of our present teacher. These mercies rejoice our hearts very much, and constrain us to thank the Lord for his goodness.

My health has been rather poor for a week past; partly, perhaps, from laboring at the meeting. I have been affected with chills and fever, and sometimes fear I shall be compelled to visit America for my health.

April 1. Sabbath. After the forenoon services, three persons related their experience of the grace of God, to the church, and were received as candidates for baptism. One case was postponed. Several other individuals seem awakened. Blessed be the Lord for what he has done, notwithstanding our very great unworthiness.

8. This morning seven candidates were baptized by br. Davis in John's river, and in the afternoon were added to the church. The Lord has almost surprised me with his goodness, and to his name be all the glory.

This evening preached to the church from 2 Pet. iii. 18. "But grow in grace," &c. Felt something of the importance of the subject, and although very feeble and languid, the Lord strengthened me, and granted me more than usual liberty.

One of our native boys, named Sama, wept very much at the baptizing this morning. To-night I took an opportunity to converse with him alone, and asked what was the cause. He replied, "Because I do bad thing; and that make me cry." I asked what he had done, thinking that he had done some bad thing recently, that distressed his mind, and specified a number of things; but found out, at last, that it was on account of the general course of rebellion he had seen himself chargeable with, in the sight of God, in days past. When I called him into my room, I said, "Well Sama, how do you get along?" He answered, "I love to do good all the time." "Do you think God has given you a new heart?" "Yes, I think so." "Do you think God loves you?" "Yes." "How is it that God loves you and gives you a new heart, when you do so bad all the time as to make you cry so much, when you think of it?" "I beg him." "But suppose you steal from some one, and then beg him to forgive you, 'this no set the palaver; you must pay plenty.'" He saw the force of the illustration, but was at a loss to tell how God could pardon sinners: this I endeavored to explain. I asked what he prayed for, when he spoke to God. He said, "I beg his pardon, and I thank him." Here I specified a number of things he should ask God for. He replied, "That be thing I say all time." "When you go to pray to God do you feel happy?" "Yes, I feel good sometimes." I had a conversation with Sama some days ago, with which I was much surprised and pleased. He told me then he had got a new heart, and loved God; and there seems to be a marked progress in divine things. There is an artless sincerity and docility about him that is very pleasing, and I cannot but hope the Lord has indeed given him a *new heart*. He is about 12 or 13 years of age, and has been with us nearly two years. His deportment has been uniformly correct for his years, and nothing could ever be laid to his charge. He

possesses talents that will make him useful, and says he wishes to go back among his countrymen and tell them about God and the way of salvation.

10. To-night br. Clark had a conversation with Sama in his room, and asked him to pray: he did so, in a manner that surprised br. C., who remarked to me, that so far as he could judge of a person's Christian character from his prayers, he did not want better evidence than he had seen in him. Several of the other boys seem to be "not far from the kingdom of heaven," but still they linger. Lord, "thine arm is not shortened." O strengthen our faith, that we may yet see greater things than these, and that this may be the first fruits of an abundant harvest. Amen and Amen.

11. The prejudices of the natives against educating their children, seem to wear away by degrees.

We had a visit lately from four headmen, or kings, as they are called, viz. Sante Will, King John, Bob Gray, and Bagay, who is expected to succeed the late King Gray, as king of the country about Little Bassa. They seemed pleased with our operations. King Sante Will boasts of being the first to encourage us in our work, by entrusting two of his sons to our care. On this score we are indeed indebted to him, for had we not gained and retained his confidence, in all human probability the cause would have had to struggle with still greater difficulties.

With regard to the mission generally, I see no cause for discouragement in any respect, all things considered. The experiment thus far, shows that its object is practicable. The success, it is believed, is as great as could have been reasonably expected from the amount of labor, and the many imperfections that cleave to it; and if our churches have only the right spirit, they will never want either *men* or *money*; or lament at last, that they have labored in this field in vain.

JOURNAL OF MR. CROCKER.

Our last extracts from Mr. C.'s journal were given at p. 252, last volume. Much of the subsequent period is covered by Mr. Mylne's journal, as above. We subjoin here a few notices of

Sabbath Religious Services.

Aug. 20, 1837. Sabbath. To-day, for the first time, conducted public re-

ligious services among the natives; thinking that my interpreter, from his improved knowledge of the native tongue, might be able to interpret to them in a tolerably correct manner, especially if I expressed myself in a simple style.—Went to the king, or head-man, early in the morning, and apprized him that it was the Sabbath. He said he should not work. I then told him of the meeting. He seemed to approve. I then went to some young men, and informed them of my design. They assented to it, and promised to come to the meeting. About a dozen came. I gave them an account of the creation, of the fall of man, and the flood. I then told them I was afraid that they were weary, and I would leave off, and tell them some more at another time. They said that they were not weary, and wished me to proceed. I then told them of the plan of salvation, how that God's Son had died for man's redemption. They paid good attention. May God open their hearts to receive the truth!

27. Sabbath. Had another meeting to-day for public worship. Questioned my hearers respecting what they heard last Sabbath. Found that something was remembered. Went on with the scripture history. While endeavoring to show them their wickedness in neglecting God, their kind benefactor, the head-man responded, that they were wicked. I told them that they must pray to God. One of them asked, how they must do it? I endeavored, in a simple way, to explain to them the nature of prayer. At the close, I told them, if they wished it, I would pray for them. One of them said, he wished I would, as they were wicked, and did not know how to pray for themselves.

29. Asked Sante Will to-day, how far the Bassa tribe extend into the interior. He replied, "Two days' journey"—which, according to the native mode of travelling, must be as much as seventy miles. He says that the Kpesi people, who live about four days' walk from the beach, have a plenty of buffaloes, sheep, and goats; that they manufacture cloths superior to the Vey cloth, and have very large towns. He also states that some of them eat human flesh, though this is not generally approved.

Sept. 3. Sabbath. This day has, thus far, been very painful to me. I have been constantly annoyed by a set of gamblers, who are, every few moments, shouting and drumming, and

who are so infatuated by their play, that they cannot be induced to attend to the worship of God. I went to them, and told them that it was the Sabbath, and that I could not bear to see them spending their time in that way; and invited them to attend meeting. They appeared mortified, and some of them made a movement as if they would come; but none of them came. I then went to the head-man, and invited him to come. He told me to call the others, and he would come. I went to my house, waited some time, but no one appeared. At last the head-man sent word that he was sick and could not come, and that I had better call the people together. I then collected as many as I could, and we had a congregation, including men, women and children, of about ten or twelve. I endeavored to speak to them through a new interpreter, a colonist, who is very familiar with the native tongue; but having no religion, he communicated the most solemn truths in a kind of sportive manner; so that I feared they were thrown away.

10. Was enabled to call a number of the people together to-day, without much difficulty. They were very attentive, and I hope some good was done.—I have not been well for some days past, and some symptoms seem to admonish me that I am not to

—"live *always* away from my God,
Away from yon heaven, that blissful abode."

All that binds me to earth, so far as I know, is a desire to promote the cause of God in this land. As to my affairs, my main desire is to have my writings, in relation to the native language, in a state best adapted to subserve the interests of the mission. I hope, though I have done but little, that they will lessen, in some small degree, the labor of any one who may hereafter attempt to learn the language.

20. Have been rather unwell of late, and am still laboring under a slight attack of the fever. Last Sabbath, called the inhabitants together, and addressed a few words to them on their eternal interests. Few came, but they who did, behaved very well. They seem at present very little affected by the truth. But gospel truth is good seed, and it may hereafter yield something to the glory of God. I find it very difficult to address, through a deficient interpreter, a people whose ideas are so limited, and who have but a very few words to express any thing which relates to the

soul or eternity. When I was in America, I was often distressed with the idea, that I was insulting the understanding of my audience, by calling them together to hear me explain truths which they understood better than I. But here it is different. Now I have ideas of importance, which would be new to the people; but how to get them into a form in which my interpreter can communicate them, causes a painful anxiety through the week.

Domestic.

SECRETARYSHIPS OF THE BOARD.

We inserted in our last number only a passing notice of the new arrangement in regard to the Secretaries of the Board. By a vote of the Board, at its last meeting, we now publish the entire plan, as reported by a committee, and unanimously adopted.

The Committee upon the duties of the Secretaries, respectfully recommend, that the operations of the Board be divided into three Departments.

1. A *Home Department*—including all the stations in North America, and all the home correspondence, except that which belongs to the financial operations, and such as may pertain to the Foreign Secretary in procuring candidates for missionary service in his department. It is recommended that this department be assigned to Dr. Bolles.

2. A *Foreign Department*—including all the missions out of North America. The Committee propose that this department be assigned to Mr. Peck.

3. A *Financial Department*—including the visiting of Churches, Associations, Conventions, &c., for the purpose of awakening a missionary spirit, and the collection of the necessary funds—including, also, the charge of the Library and Cabinet of Curiosities at the Rooms—the home correspondence pertaining to the financial concerns of the Board—the direction of such agents as the Board may appoint—the collecting of information for the other Secretaries, respecting candidates for missionary service. This department, in accordance with the expressed will of the Convention, should be assigned to Mr. Malcom.

The Committee think it not advisable to state with greater minuteness the division of duties among the Secretaries. Having drawn the general outline of each department, they suppose that it will be practicable for the Secretaries themselves, in the spirit of fraternal cordiality, to distribute the innumerable particulars in a manner perfectly accordant with the general design, and satisfactory to all concerned.

A few suggestions, however, are offered, which seem likely to be important in the practical operation of the system proposed.

They think that each Secretary should

have paramount authority in his own department, and should be held responsible for the manner in which its duties are performed;—that no Secretary should hold official correspondence in any department beside his own, unless with the consent of the Secretary of that particular department, or by the special direction of the Board;—that there should be frequent and free consultations between the Secretaries, in reference not only to the general interests of the Board, but also the affairs of their respective departments;—that each Secretary should prepare and submit, or cause to be submitted to the Board, at its meetings, the business of his own department which may require the counsel or action of the Board;—that in all meetings of the Secretaries the oldest present should preside;—that when joint communications are made, requiring the signatures of all the Secretaries, they should sign their names in the order of their appointment;—that the Secretary of the Home department should be styled the Home Secretary—of the Foreign department, the Foreign Secretary—of the Financial department, the Financial Secretary.

Brief Notices.

Return of Mr. Mylne.—We regret to state, that in consequence of the increased illness of Mr. Mylne, he has been compelled to return for a season to this country. He left Liberia May 12, and arrived at New-York June 16. At the time of his departure from the mission, the other missionaries were “enjoying good health.”

Removal of the Cherokees.—The following is a letter from a gentleman in the Cherokee country, dated June 18, addressed to the Editor of the N. Y. Observer.

“Soon after the 23d ult. the inhabitants of Georgia commenced gathering the Cherokees. In Georgia, they were generally taken from their houses, leaving their fields of corn, their cattle, houses, and most of their moveable property, for any person who pleased to take it into possession. As an example, one family was suffered to take nothing from their place but the clothes they had on. After some days, the man had permission to return to his former dwelling. He found all his property removed. Besides other things, he lost 17 head of cattle, 1 horse, 40 dollars in silver, and a number of valuable books.

“Yesterday, which was the Sabbath, about 1100 commenced their journey to the far west. These make about 4000 who have already been sent off as “captives.” Perhaps as many more are in camp, near Ross’s Landing, expecting to start in a few days. There are but few Cherokees now in the country, who have not been “captured.” But it is an honor to them, that they have made no forcible resistance, but submitted peacefully to their conquerors. Probably several thousand more will leave the country the present week.”

Donations,

From June 10 to July 10, 1838.

<i>British Colonies.</i> —New-Brunswick, St. John, a friend, per W. A. Dicky,		2,00	
Upper Canada, Woodhouse, avails of the bequest of Mrs. Ryerson, and the donation of Rev. G. J. Ryerson and others, in jewelry, in 1837,		9,00	
			11,00
<i>Maine</i> —Sanford, York.co. For. Miss. Soc., Mr. Nahum Going, for Bur. Miss., per Charles Swazey, tr.,		5,00	
North Yarmouth, Fem. Bur. Miss. Soc., per Rev. F. Bradford,		29,70	
Eastport, a female friend, for Bur. Miss., per Mr. L. S. Wheeler,		5,00	
			39,70
<i>New-Hampshire</i> —Somersworth, Great Falls, ch., for the printing department, per J. Colby,			12,00
<i>Vermont</i> —Shaftsbury, Bap. Miss. Soc., G. Huntington, tr., per Rev. A. Bennett,			14,00
<i>Massachusetts</i> —Bradford, the Misses Haseltine, a family collec.,		8,00	
Haverhill, Mrs. D.,		5,00	
	per Rev. H. Malcom,		13,00
Boston Bap. For. Miss. Soc., mon. con. Fed. st. ch., per Dea. Converse,			12,55
Mrs. Wetherbee's subscription,			1,00
Avails of a lithograph of Rev. H. Malcom, by a friend,			11,00
Ch. in Baldwin Place, per Mr. T. Shaw,			8,09
Northboro', Miss Harriet H. Norcross, per Mr. S. Wood,			5,00
Roxbury, Infant S. S. connected with the Bap. ch., per Mrs. S. Peck,			1,25
Cambridge, Mrs. E. Nichols 5,—a friend 5,—per L. Farwell, Esq.,			10 00
East Long Meadow, Mr. Augustus Burt			20,00
Townsend, bequest of Asa Baldwin, Dea. L. Ball, exec., per Rev. C. O. Kimball,			5,00
			86,89
<i>Rhode Island</i> —Providence, 3d Bap. ch., mon. con., for Bur. Miss., per Dea. Barker,			27,00
<i>Connecticut</i> —Tolland, Bap. ch., mon. con., per Rev. S. Barrows,		10,00	
Bap. State Convention, J. B. Gilbert, tr., per Rev. A. Bennett,		828,00	
			838,00
<i>New York</i> —Brooklyn, a lady 1,—Hudson River Bap. Asso., viz. Poughkeepsie, ch. 16,—Hudson, ch. 10,53—Catskill, ch. 5,—Lansingburg, ch. 10,—West Troy, ch. 11,50—Brooklyn, 2d ch. 10,—Newark, 2d ch. 18,—Broome-st., N. Y., ch. 10,50—Central ch., do., 11,31—South ch., do., 100,—Coxsackie, ch. 20,—Kinderhook, ch. 1,10—Orange, N. J., 1st ch. 2,—Rev. J. J. Ashley, for sup. of nat. preacher, 30, per Rev. H. Malcom,			256,94
East Avon, ch. 10,—Rev. J. G. Stearns 5,—J. Watson 5,—per Rev. J. G. Stearns,			20,00
Franklin Bap. For. Miss. Soc., per W. Stilson, tr.,		110,00	
Trumansburg, Bap. ch., per J. McLallen,		2,25	
Madison Bap. For. Miss. Soc., per J. Nickerson, tr.,		331,25	
Covert, Bap. ch., per L. Porter,		17,50	
Geneva, Eld. Miller, to ed. Karen child, per E. Marshall,		15,00	
	per W. Colgate, Esq.,		476,00
Cortland co. Aux. Soc., Rev. J. W. Taggart, tr.,		67,66	
From places and persons not designated,		69,34	
	per Rev. A. Bennett,		137,00
			889,94
<i>New-Jersey</i> —Wantage, 2d ch., mon. con., per Rev. W. H. Spencer and Rev. H. Malcom,			5,25
<i>Pennsylvania</i> —Bridgewater asso., M. S. Wilson, tr., per W. Colgate, Esq.,		25,00	
Pittsburgh, 1st ch., for the Cherokees, per Rev. S. Williams,		20,00	
			45,00
<i>Virginia</i> —Bap. Miss. Soc., A. Thomas, Esq., tr., per Rev. A. Bennett,			900,00
<i>South Carolina</i> —Darlington, Fem. Juv. Miss. Soc., for Bur. schools, per Miss S. P. Catlett,		25,00	
Welsh Neck, Bap. ch. at Society Hill, per J. F. Wilson, Esq.,		500,00	
Columbia, Bap. ch., per Rev. J. L. Reynolds,		100,00	
			625,00
<i>Ohio</i> —Cincinnati, avails of gold beads and ring, per Rev. A. Bennett, in 1837,			10,50

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H. LINCOLN, Treasurer.

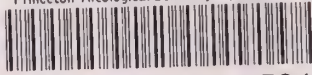
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